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(Genesis 13:1-12)

COMPETITION VS. COOPERATION

The story of Abraham and his herdsmen and Lot and his herdsmen is being re-enacted today on a world scale. If the leading nations of today can only follow the course taken many centuries ago by Abraham, most war would cease and generations unborn could enjoy the peace and blessings promised to the father of the faithful and all his posterity.

If there ever was a clear case in a settlement of property rights, it is surely focused in that of Abraham and his nephew Lot. As the story is told, Lot appears as a barnacle on the great ship that had served as a constant benefactor. Lot's success and achievements were the result of his association with a great man.

Yet, characteristic of his kind, when it became necessary for them to go their separate ways he was quick to take what he thought to be the advantage. To the average hard-headed business man, Abraham had a clear case. All he needed to have done was to "have stood up for his rights" and told Lot "where to get off." But, contrary to the ways of those who live by the acquisitive spirit, Abraham preferred peace to material advantage. Lot lifted up his eyes and saw only the well-watered plains of the Jordan valley. He was too short sighted to see that he had any social responsibility. He was blind and insensible to any obligation to his benefactor. He refused to see in Abraham anything but a competitor—some one to out smart if he could.

In contrast, Abraham lifted up his eyes also but he saw, beyond the material things, "a city that hath foundation whose builder and maker is God." Yes, that was the vision he had followed since he left Ur of the Chaldees.

He was seeking a habitation where men would live as brethren in peace and righteousness. No doubt Abraham was imposed upon but he preferred having the good will of his nephew than any material advantage. Had Abraham stood up for his rights, there would have been a war and the "city beautiful" would have been lost from view.

The nations of the world in their attempt to guarantee peace could afford to ponder well the story of Lot and Abraham. The rank and file of the people interested in a lasting peace must be brought to realize that the world can eliminate warfare only by altering the underlying policies of economics.

Economic nationalism expresses itself in the policy which attempts to fence off territories, natural resources, markets, and trade routes, as the "exclusive rights" of some group, in order that they may monopolize trade and profits. This competition produces strife and leads eventually to war.

There are only two ways to establish free access to all natural resources: (1) by conquest, (2) by co-operation. Thus far nations have practiced the first method and consequently have failed to maintain a lasting peace or even to accomplish their objective of dominating the world.

The second method implies complete and free access of all nations to the natural resources in every part of the world. Each generation is forced to make their choice between Cooperation and Peace or Competition and War.

Questions:

1. Did Abraham encourage the covetous spirit in Lot when he made it easy for him to do wrong?
2. What incentive for business can be substituted for the profit motive?
3. Does cooperation among nations necessarily mean lowering the standards of living for America?

P. M. T.

For July 29—God's Promise of a Nation

(Genesis 17:1-10)

CHILDREN OF PROMISE

At no place in the history of the Hebrew people do we get a clearer picture of the "Hebrew mind" than we do in the story of Abraham as the father of a great nation. Here we find the best thought, aspiration and hopes gathered up in one character who breaks with his home environment and goes out to become the "Father of the Faithful."

First he must find a home for himself and his posterity. Through the caravans that plied between Egypt and Ur of Chaldees, he must have learned of the King and High Priest of Salem (meaning peace). Here would be a haven where he could find shelter from the warlike tribes which infested most of the country.

The future of this adventure rested upon his ability to leave posterity that had caught his vision and shared his faith.

The promise of God comes to him as he contemplates the heavens with their countless stars. Your descendants will be just as numberless, says God, if you do my will and keep my commandments. Years pass, Abraham is settled in Canaan but no child has been born. Sarah is past the flower of her womanhood. Faith wavers and Abraham is encouraged to look to Hagar, Sarah's handmaid as the hope of posterity. Ishmael is born and grows to young manhood. Once again the fires of hope blaze forth and the promise is renewed and in due time Isaac, the son of promise was born to Sarah. So was established the headwaters of a mighty people—"the children of promise, through whom all the nations of the world were to be blessed.

BELONGS TO ALL NATIONS

As years went by, the descendants of Abraham, Isaac and Jacob came to believe they were the chosen of God because of their blood relation to Abraham. This serious error has not been confined to the Jews. Many Quakers are proud of their Quaker blue blood which they trace through many generations. Jesus and Paul both made it clear that only the people of faith were the true children of Abraham and not necessarily those who were children according to the flesh.

It is probable that a much larger percentage of convinced Friends are the true followers of Fox than those whose ancestors have been "birthright Quakers." In most every group and nation there are great men but they are always identified with their particular group. Then there are great men who are too big for any group but they seem to belong to all groups and nations. Abraham was one of those characters because he stood for a way of life that is universal. Jesus burst the bonds of nationalism because he answers to the best in all men regardless of color or creed. The heritage that really counts is not that which comes through blood but through the succession of illuminated lives.

Questions

1. How can the situation of the Jews today be explained in the light of God's promise to Abraham?
2. Are the Jews still the chosen people of God?
3. Did God's promise include the so-called ten lost tribes of Israel?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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EDITORIALS

Of Poetry and the Spirit

AS Poetry Editor of THE AMERICAN FRIEND, I feel both humble and proud: humble at my own inadequacy, proud of the greatness of my opportunity. In devoting myself to such a task, I must re-examine for myself, and make clear to the readers of the *Journal* and to the poets who will contribute to its pages, what I think the relation of poetry and religion is.

Religion is a living realization of, a living relation with, the mystery and might and meaning of the creative Spirit, implicit in the universe and explicit in revelation and the individual soul. It is the purest intensity of the intensest purity of sheer being. It is the undiluted and immediate experience of the dynamic central reality, which is God. Poetry, if genuine, is close to religion. For poetry begins with heartbeat—or at least with heart-break; it, too, goes down to the roots of reality. It is immediate revelation of the Open Secret; it comes to make us awake and aware; it kindles us, like religion, out of somnambulism into the great daylight of Eternity. It shows us eternal Apocalypse and Eden; the living *I Am* of God. In music, in image, in rich sensuous concreteness, in poignant intensity that sings and shines, it makes truth credible and persuasive by the bright witness of beauty. Religion, in the greatest book in the world, uses poetry for its highest speech (*Job, Isaiah,* the *Psalms,* the *Song of Solomon,* the Parables of Jesus). Poetry in all its highest manifestations has always been religious (Homer, Aeschylus, Dante, Shakespeare, Blake, Goethe, Victor Hugo, Whitman). Only by the union and consummate marriage of poetry and religion are the highest fruitions of both possible.

Both poetry and religion know that experience and expression must be *one*. The highest experience unless it finds its highest expression is blurred, dimmed, diluted with death. The Parables are not great only for *what* they say, but even more for *how* they say it: translate their magical beauty into flat "statement," and the whole meaning evaporates, the spiritual potency dies. Compare "the lilies of the field are beautiful and speak of God's love," with "Consider the lilies of the field that toil not neither do they spin, yet I say unto you that not even Solomon in all his glory was arrayed like one of these." Or try to substitute such an atrocity of modern translation as "a thicket of darkness" for the magical "the Valley of the Shadow of Death." Until experience has found its ultimate and perfect expression, it is not even—experience. We see only what we can say; we know only what we can tell; we comprehend only what we can communicate. The very best meaning, stated in the worst manner, destroys itself.

Conversely, the highest expression is impossible unless it is motivated by the highest experience. Great poetry never comes out of the shallows of the heart, the husks of living, the tangents and abberrations of trick and cerebrality. Inherent falsity of content will eventually reveal itself behind the slickest show of outward form, and destroy the apparent power of the expression—which is the fallacy of much modern poetry. T. S. Eliot trying to make a ghostly nullity seem "religious"; Robinson Jeffers, bidding us give our hearts to the predatory hawks and to pray for the Ice Age; poets of the fog, like Cummings and Marianne Moore, spreading incomprehensibility and calling it profundity; Ezra Pound, beginning as traitor to the Tradition of the West, and ending as traitor among the Black Shirts: all illustrate the fallacy of thinking that apparent life-in-style can make up for real death-in-spirit. Poetry is always *both* great expression and great experience: it cannot exist without either.

Poetry is not mere verbal, automatic repetition of great ideas and ideals which have been the fruit of former great experience. That God is good, that peace is right, that love is lovely, that we should have faith, that all is for the best, etc., are, in their deepest essence, true; but they are, as mere *ideas,* no more living and dynamic than wall-mottoes. They are, as abstract ideas, mere cliches, until we have behind them and within them the rich life and burning experience out of which they come. Poetry must bring us that life and experience out of which comes the motivation of meaning. Poetry must carry us into that reciprocity and rhythm out of which living fruit must always grow—into the good earth and the the better sun, into the sap and the spring, into the living process and progress of leaf and blossom. Even fools may fashion apples of wax; but only God can make the real apples of poetry grow.

And to the true saints there is no division of life into "secular" and "religious": all life is religious. Jesus knew this. The daily bread, the toil of women sweeping their rooms, the pearl of great

price, the lamps that lit the night, the love of parents for children, the sower going forth with the seed, the lilies of the field. . . . all these were part of the life of man—and of God. And so George Herbert knew:

"Who sweeps a room as to Thy laws
Makes that and the action fine."

So in poetry we are religious when we write of falling in love, of homesickness, of loss and loneliness and ecstasy and joy, of the dainty geometry of the snowflake, of the reciprocity of seed and sun, of "the strong crust of friendly bread," of the anguish of our brothers under the bombs. Everything in the universe—deeply felt, reverently followed—leads to God. "Lift the stone or cleave the wood and He is there."

What I shall seek in the poetry of THE AMERICAN FRIEND, therefore, is great experience that has found great expression and has become the life that is art and the art that is life; not merely the "right" ideas, but the living experience out of which spiritual verity comes; a sense and realization of the universal divinity of all things, made magical with wonder and awe and joy. I shall seek poetry, and not verse: poetry that is not somnambulism, parrot-talk, mechanical verbalism; poetry that is fine art. Yet I shall have no concern with fallacy and tangent, with the lies of death, with the illusion called disillusion, with the trick and cerebralism of modernity, with the fashionable negative nihilism of the day. I want poetry that is life-giving, like the earth; and like the earth, beautiful.

What I really want to incite and serve, if I can, is a renaissance of the spirit—awake and aware, afoot and light-hearted on the open roads of this fathomless and divine universe—that may renew poetry and religion. I want poetry especially from young Friends — poetry intense and fearless and personal and rich, poetry that shall speak the Everlasting Yea with new resonance of beauty. To such a renaissance I dedicate myself. "O be swift my soul to answer Him, be jubilant my feet!

E. M. R.

News—Current and Cross Current

THE official bodies of Catholics, Jews, and Protestants have united almost solidly against the enactment of peacetime conscription. Not often do the religious forces of America present a solid front on issues so deeply involved in politics. There have been exceptions of persons in official positions, but not many. Nearly as united have been the educational forces of the country. The exceptions in this group have been greater. What Congress will do in view of this overwhelming protest of American spiritual forces is problematical. Almost certainly it means that no thorough, full-scale plan will be enacted soon. It may also mean the development of some compromise scheme whereby young men may stay at home for most of the time during their training. Much of the objection seems to be not against militarism, but the abnormal life of the trainee. Such abnormality leads to moral deflections. This has been one great objection advanced. Be it said also that church and educational opinion has been based as well on the issues of world peace and the retention of democracy in America. There is much wrong with the Church—superficially, but there is also much that is right with the Church—fundamentally.

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From the beginning, the appointment of Myron Taylor as presidential representative to the Vatican has been under storm from political and religious groups. It was opposed by political groups because he was not within the usual category of ambassadorial appointments. It seemed highly irregular. It was opposed by religious groups ostensibly because it seemed to them a confusing of Church and State. A more subtle and less acknowledged reason was probably the fear by Protestants that Catholics were being given thereby an undue advantage and prestige in the affairs of nations. Now that the President who appointed him is gone, certain religious groups are pressing President Truman to withdraw him from the Vatican. Personally, we do not like the political-religious implications of the appointment. We are concerned, however, for using every opportunity to maintain peace. Every insight and influence of all significant groups should be known and used. Some way should be found whereby, with propriety, the thinking Protestants, Catholics, and other religious groups could be brought into the counsels of world order, but not by official and political methods. Again we say, "Let the Church be the Church," but let her voice and influence be known. Surely there is enough ingenuity in both Church and State to make properly available to the government the best opinion in religious circles. The San Francisco Conference seems to have made progress in that direction.

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The peace testimony of Friends is tested by the support we give to dependents of Conscientious Objectors, whose families often are called upon to sacrifice even more than he. They choose to share with him in his choice. But in many cases families are near desperation. If there is any point at which our honor and conscience are at stake, it is there. If we are as conscientious as they, we shall not let them suffer. May Friends everywhere redouble their concern for this problem which belongs rightly to us!

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Economics and the science of "money," particularly on the international level, always has made our (the Editor's) head swim. It isn't our field. But a few fundamental principles such as the essential oneness of humanity seems to call for an organization of society that involves all nations and men. Economically, it seems that the Bretton Woods pattern gives measurable effect to that principle of one world. It has been encouraging to see the progress of nations in this direction. We cannot have political stability and peace if the separate factors of peace are ignored or flouted. Increasingly, two billion

human beings will be living out of one pocket book. The purse strings must be held by no single nation. The Bretton Woods plan cannot take us all of the way, but it points in the right direction, if the judgment of idealists and many financial "realists" is to be trusted.

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Basic to a lasting peace is the assurance of certain fundamental human rights. These are rights that belong to men because they are men and not because of nation, race, creed, color, or class. If human rights are not assured, citizen rights will disappear. The proposed permanent Fair Employment Practices Commission would provide one basic test. It would lay one important stone in the foundation of democracy. It forbids discrimination by employers in positions related to foreign, federal, and interstate interests. Let those who belong to the controlling majority make no mistake—discrimination against minorities in a nation undermines the security of all. The day of reckoning always comes. It might be postponed temporarily, but the longer it is held back the more calamitous is the verdict on those who resist justice. Unless we act soon for fair opportunity for all, judgment day will come, and it will be fearful! E. T. E.

We are Building on the Sand

By E. Howard Marshall

EACH of us has his own philosophy, perhaps unformulated and often subconscious, but his own set of beliefs about the real and important values of life. Often it is a mixture of ideas, derived partly from Christian sources and partly from non-religious or even pagan ideologies. Sometimes we follow the Sermon on the Mount and other times we accept the principle that might makes right. Person toward person we usually apply the Golden Rule, but group toward group we often live by the idea that the strong should rule the weak. We base our lives on conflicting principles, for our philosophy is illogical and self-contradictory. We follow a confused pattern, and we are often perplexed. We are forced to compromise with our highest ideals because our philosophy is not and cannot be integrated, and, especially as members of social or economic or political groups, we often find ourselves in impossible positions.

An Easy Paganism

The philosophy by which we live is clearly revealed by the things we do. Today in Germany and in Japan, according to most reports, the fruits of pagan ideology are clear and unmistakable. Minorities have no rights, no security, no redress; they are starved and enslaved, their homes are burned, their families are scattered. Human life has no great value; men, women, and children are killed as though they were cattle. The Bill of Rights has been torn up and burned; there is no free speech or free press or free assembly. Only the strong and the cunning have security. The truths of science are twisted to support the new ideology; the discoveries of science which once brought men comfort and health are now used to increase the destruction and terror of war. A promise has become merely a means to an end; a treaty is just a device to gain time. Order in society is based on fear; fear of spies, fear of false witness and injustice in the courts, fear of terrible concentration camps. The fruits of paganism are indeed clear and unmistakable, for when people have put their faith in power and lies and propaganda they have discarded the very foundations of civilization.

But we in more Christian nations are following a pagan philosophy more than we will admit and probably more than we realize. In industry we seek to control the material, the power and the labor necessary for the creation of wealth without much thought of the results of our actions on the lives of others. We probably do not intend it so, but our efforts in business and industry often make it more difficult for other men to obtain the things necessary for their security.

We most easily recognize this fact as we read of the great cartels and their monopolies of tin, oil, rubber or copper, for they ruthlessly use their influence and power to destroy all competition. The same factor is found at work in labor unions, in smaller businesses, and among farmers. The reason for the closed union and the closed shop, the reason for patents and franchises, the reason for mergers and trusts, and the reason for pressure groups and tariffs and subsidies is all one and the same. It is that these devices give an advantage over other people—a partial or complete control of materials or power or labor or markets or of distribution of wealth. People who would not think of robbing or stealing or of advertising worthless goods, do not hesitate to take rents or interest or dividends or profits from industries that show no signs of thought or concern about the results of their acts as they affect other people. They do not seem to realize that this pagan practice of taking privileges and advantages without regard for others leads to class conflict and depressions and competition between nations, and World Wars.

As In Business

The average business man would probably approve the aims of the National Association of Manufacturers, which can be found in their published pamphlets, or in articles written by noted university men in their employ and published in the magazines owned by their members, or by a study of the votes of the Senators and Congressmen whose campaign expenses they have paid. These admitted aims are as follows. First, the Government must be kept from engaging in the fields of business where any profit can be made. Second, they, the manufacturers, must get control of all sources of power such as coal and oil and especially water power. Third, foreign trade agreements, tariffs, government loans, and taxes must all be arranged as much as possible to their advantage. Fourth, the system of "free enterprise" or the "American way" which grants them their special privileges, must not be changed by any government legislation. And fifth, which they do not admit publicly, the means and methods of their special controls and advantages and privileges must be kept secret from the public.

Because they have patents and franchises and subsidies and favorable tariffs and "cost plus" agreements, secured by lobbies and bribery and friends in the government, these great corporations are enabled to cause a constant flow of wealth in the form of interest, dividends and profits, from the savings accounts of the general public into the vaults and strong-boxes of the corporations. After a few years of this

flow, the buying power of the public, even credit equal to the value of their securities, has been used up. New industries, "new frontiers" in business can sometimes pull some capital away from the corporations for a short time to keep the wheels going. But soon the factories must close for lack of orders, employees are discharged because what happens to them is less important than what happens to invested capital, buying power is forced still lower, credit is shut off and the depression has arrived. Homes and farms are lost, small business and professional men are ruined, young men wander about the country looking for jobs, and middle-aged men getting too old to work are forced to use up the funds they had saved for their last years.

As With Nations

As groups get larger the extent of their paganism seems to increase, as we can see by looking at the records of governments in their foreign policies. In their efforts to overcome depressions or to raise the standard of living in their own land, nations seem to disregard completely the effects of their actions on the peoples of other countries. At the request of their own pressure groups, governments seek control of raw materials, power, and markets. Two nations may arrange treaties granting each other exemptions from tariffs, use of port facilities, and priorities in buying and selling. A nation may extend loans and credits to a weaker nation, with the same resulting dependency as that of a share-cropper on his landlord. Loans have been made, usually for trade concessions or privileges, to a dictator who needed funds in order to stay in the saddle.

Nations sometimes, perhaps in return for promises of future favors, give help to a rebel, such as General Franco of Spain, in his efforts to overthrow the government of his country. Nations sometimes use their greater power and prestige to overawe a weaker country when trade agreements are being drawn up.

Sometimes "spheres of influence" are arbitrarily drawn, and business men of other nations are strictly warned to stay away from such private hunting grounds. Even the people who live in countries included in "Monroe Doctrines" or mandates or protectorates are rather expected to be subjects of financial exploitation. The continuation of such systems and of all colonies is always justified by the great good we supposedly do for the poor natives in these territories. It is indeed strange that only the white races are to be allowed to bear such "burdens." But if these "diplomatic" methods fail to bring the desired results, the great nations of the world have never hesitated to make an "incident," mobilize their armies, parade their navies, send an ultimatum, and declare war. Territory conquered in battle belongs to the victor. Right is decided by might.

Beyond Sovereignty

We are building on the sand. A stable society cannot be built on the philosophy of gangsters and thieves. Fear is too brittle for the cement needed to hold human society together. Greed and selfishness soon break it up. A strong social order is impossible on the basis of the "master race" in Germany, or the "white supremacy" of the United States. A nation or a union of nations founded on slavery or on empire cannot endure. India, with its caste system and its many sovereign Princes, can never be a strong nation. Europe is a group of so-called "sovereign" nations, each trying to be strong and independent, each seeking its own advantage, each setting tariffs to protect its own industries, each putting its trust in power-politics and military conscription and alliances, and each thus destroying the security of the others, for this situation always means war.

We say that Europe should have enough common sense to unite and form a "United States of Europe," forgetting that Europe is but a small picture of the world as a whole. All the nations of the world are trying to be sovereign and free, we all are trying to build up our economy at the expense of the weaker territories, and yet whatever we do to strengthen ourselves decreases the security of others. Can we expect Europe to get a new philosophy, when we have no intention of changing ours? As long as our foreign affairs are controlled by the pagan ambitions of our great industries, the attempts to form a world union are foredoomed to failure.

A farmer can cut down a patch of Canadian thistles again and again, but as long as the roots remain in the soil the thistles will spring up almost over night. The roots of war are these pagan ideas in our industries and our nationalism. As long as we keep and foster them, we will have wars. It will be no use to form a league or a triple alliance or a police force. As long as "sovereign nations" continue to plan for their own advantage, careless of results to others; as long as tariffs, subsidies, loans, mandates, colonies, armies and navies are the private concern of each individual nation; as long as we act on the principle that might makes right; there we have the roots of war, ready to start World War III and IV and V. Do men gather grapes of thorns or figs of thistles? (To be concluded in next issue.)

QUAKER MEETING REVIVES

Never give up and God's promises will not fail. One could change it to read, God's promises will never fail so never give up.

A few years ago, a small Friends church up in Maine lost the financial support which every one considered necessary to its continuance. The pastor was moved to a distant church. Soon conditions forced the Clerk of the Monthly Meeting to move away, and people began asking why they shouldn't close the church or find some other denomination to take over.

One or two held on; went to the church on each Sunday morning and sat in quiet if no one was there to speak to them. Easy? It is never easy to keep on doing a seemingly hopeless task in the face of ridicule and criticism. Two strong and helpful members were soon added. Then a young Quaker in need of a house obtained use of the vacant parsonage. He and his wife were extremely busy with their regular work, but they came to church every Sunday. The hand of God was in the presence of these two young people, who began serving as teachers in the Sunday School.

These young people soon saw the conditions as they were. They also refused to give up. On Mother's Sunday, they saw the following results. An attendance of fifty-eight at the morning Meeting for worship. A collection of over fifteen dollars besides a balance of nearly four hundred in the bank, a fine group of children in the Bible school and a good group at the Sunday evening sing, in spite of an unseasonable storm which made it impossible to have it at the usual hour. The average attendance at morning meeting in May was thirty-two.

These figures are small in comparison to some Meetings, but to those who have kept their eye on the situation at East Parsonfield, Maine, during the last seven or eight years, they are almost miraculous.

A year ago last December, the most influential young man in the village, with his wife and three children, became members. At the same time two associate members asked for active membership. At the last Monthly Meeting, we received three applications for membership, two of which were from a young married couple.

We, at East Parsonfield, are very grateful to God that He did not allow us to give up.

MARIE B. NORTON.

Limerick, Maine.

A Week with Mexican Friends

By Roy S. Clampitt

WHEN we first planned to go to Mexico under the direction of the AFSC, Leslie Shaffer urged us to visit the Friends' groups there. Last summer Francisco Estrello, director of religious education for these groups, visited us at Miacatlan and also invited us to come. It was not until this year, however, that we were able to visit them. We left Mexico City for Matehuala. Next day we went to Monterrey. From there we went by bus down the Pan-American highway from Monterrey to Victoria and the next day on to Mante. There we took the bus again at Mante and completed the circuit back to Mexico City that night. We had told each group, at Sr. Estrello's request, about the work of the AFSC since its beginning, including of course the work in Mexico. At each place we found a capable interpreter, each of whom seemed glad to be put on the AFSC mailing list for further information.

The former population of Matehuala was about eighteen thousand but has been reduced to ten thousand because of the closing of the silver smelter nearby. This smelter is the chief industry of the region, as it is too arid for much agriculture, although a little corn is grown. The morning we left we saw five ox-teams, hitched to high, wooden-wheeled carts, bringing in sacks of corn. The smelter, owned by a United States firm, was closed when the workers struck for higher wages and it is not expected to open again soon. How much better it would have been if the owners and workers could have come to an agreement over their differences. A little applied Christianity would have solved the economic problem for thousands of people. As it is, many men have had to leave the town in search of work elsewhere. The best hotels are closed.

Margaretta Marriage, an English Quaker who graduated from Penn College, Oskaloosa, Iowa, in the early 1890's, was sent by Iowa Yearly Meeting to Mexico as a teacher. After teaching for some time in Matamoros and Victoria she went to Matehuala and started a school there. While there she married a Mexican by the name of Eucario M. Sein who had been born a Catholic but, becoming dissatisfied with the formalism of the church, sought and found a vital religious experience similar to that of George Fox. Mr. Sein became a Friend and director of the school. One of their children born there, Heberto Sein, is now counselor for the AFSC groups in Mexico.

A Friends Meeting was established and a church building erected. Both the Meeting and the school continue, although the Meeting has been without a pastor for some years and the attendance and income of the school have been reduced because of the closing of the silver smelter. Senorita Maria Castillo is now head of the school and is also one of the leading spirits of the Meeting. A more devoted individual would be hard to find. Although now past middle age, she continues to give long hours to the work of the school and the Meeting. The children of the school come from the poorer homes but those we saw appeared very neat and intelligent. Since it was my own Yearly Meeting which helped start this school, I feel that we have a special responsibility for its continuance. With the smaller income from its pupils, the school is now much in need of some outside support.

Sr. Estrello now lives in Monterrey but he is a product of the Matehuala school. Some other Friends have also moved from Matehuala to Monterrey but this group is still small. They join with the Methodists, of whom there are about six hundred, for their regular services but would like very much to have a church building of their own. They are largely from the lower income group in the big city of Monterrey and are quite widely scattered.

The largest Mexican Quaker group is located at Victoria, a city of some twenty thousand people. The school in which Margaretta Marriage was one of the pioneer teachers has been discontinued but Friends' influence is felt in the public schools. Our interpreter here, a young man by the name of Jerjis Rodriguez, is a teacher. He told us he had gone to the Five Years Meeting of Friends in 1940 as a delegate. He also introduced us to his wife, a girl from the States, who seemed well satisfied with their experiment in international relations. There were about one hundred people out to the Meeting the night we were there, many of them children. Their pastor seemed quite interested and appreciative of the work of the AFSC.

It is about a four-hour bus ride from Victoria to Mante, where we had our last meeting in a private home with a small but apparently quite active group. Mante is quite a sugar cane and vegetable center but this year hundreds of acres of tomatoes have been ruined by some kind of blight. Sr. Estrello does a good job of shepherding these Friends' groups, visiting them frequently and arranging conferences and study groups. They lack suitable literature in Spanish although he has done much to help this both by translations and original writing of short books, including some on Protestant and Quaker history. I left with him my Pendle Hill pamphlet, *Barclay in Brief*, for possible translation. Many of these Pendle Hill pamphlets, if translated into Spanish, would be very useful to Mexican Friends.

The need for a rebirth of the religion of the spirit, as opposed to a formal type of Christianity, is world-wide. There are a few evidences of this rebirth here and there throughout Latin America but the major trend among educated youth in Mexico seems to be toward a communistic secularism. Even the young people in our villages in the state of Morelos are frequently critical and skeptical of the church. Mexican Catholicism, especially in the rural areas, has retained much of the Indian's religion and is largely propitiatory, legalistic, and formal. Although I do not favor Protestant propaganda which definitely antagonizes the Catholic organization by trying to "steal the people's saints," I am convinced that the message of the early Friends as to "that of God" in every man and the sacramental character of all of life needs demonstration here as elsewhere. Our AFSC groups here, to the degree that the Word becomes flesh in each of us, are making such a demonstration.

Sylvester Jones, in his recent article in THE AMERICAN FRIEND, spoke of the great number of Mexican Friends who are teaching in the public schools. Through these teachers the Quaker influence is being spread far beyond the limits of the Quaker groups themselves. Since the present Mexican law prohibits foreigners from entering the country to do religious work, it is all the more important that the Quaker groups already functioning should be given encouragement and help by Friends across the border. Perhaps each group in Mexico might be "adopted" by some Quarterly or Yearly Meeting in the States. The difference in language is not a great barrier since each Mexican group has at least one member who has been in the States and understands English. Here is an opportunity for a kind of international good - Friendliness which should be mutually beneficial.

The American Friends Service Committee has prepared "Goodwill Chest" coin boxes which may be had free for the asking. They are designed as family or church coin collections for relief work. They have projects that lend themselves well to Sunday School classes or boys' and girls' clubs. Inquire 20 South 12th Street, Philadelphia, 7, Pa.

Friends Gather in Yearly Meetings

ACTIVITIES IN CALIFORNIA

Beginning its second fifty years, California Yearly Meeting, June 19-24, sought God's leading in its meetings for worship and for business. The general theme, "Total Evangelism," the devotional theme, "The Problem of Suffering," and the historic Quaker testimonies—these suggest the broad fronts along which California Friends are extending the Kingdom.

The general theme, "Total Evangelism," informed the Yearly Meeting from the opening suppers of the Men's Extension Movement and the Women's Missionary Union to the closing evangelistic service, in charge of young people and with Gorman Y. Doubleday speaking of "The Undimmed Vision."

The Board of Missions, with Harold Walker presiding, reported its work at Kotzebue, Alaska, strengthened this year by William F. and Mary W. Henley. Josephine Still, on furlough from the California Yearly Meeting field in Guatemala, spoke of the work at Chiquimula, carried on so valiently by R. Esther Smith, Matilda Haworth, and the others. Fred Gavitte, building contractor and inspector of Montebello, has recently arrived in Chiquimula to carry on much needed building and sanitary improvements, and has been welcomed and honored by both missionaries and government officials. Charles and Sammie Vore, who are going into the Central American field, were introduced by Merrill M. Coffin, retiring superintendent of missions. Prayers and substance for this work are the contribution of the Women's Missionary Union.

The Evangelistic and Church Extension Board, Blaine G. Bronner presiding, reported the establishment of a Friends community church at Gardenland, near Sacramento. The Men's Extension Movement, with Glenn Switzer re-elected for a third term, summarized its work: the remodeling of the Romona church, the providing of a parsonage at Midway City, continuing work toward a cottage for Quaker Haven, and help for Gardenland. Donald Spitler spoke on the text, "Enlarge the Place of Thy Tent." The Committee on Indian Affairs, Mattie A. Gregg, chairman, reported its work at the Indian Center in Los Angeles.

Charles Thomas, secretary for the Youth Work of the Five Years Meeting, was presented by Paul P. Younger in the report of the Board on Christian Education. Charles Thomas said, "Unless we can create a fellowship that is warm with the life of the Spirit, it will not bring people into the Kingdom."

Conducting a series of three evangelistic evening services, Harold A. Kuhn, professor of religion at Asbury Theological Seminary and minister in Ohio Yearly Meeting, spoke on the three topics: "The Reality of the Unseen, "The Worth of the Human Soul," "The Pilgrim Character of Christian Life."

The Board of Prohibition and Public Morals, Alice L. Pearson presiding, presented Floyd C. Carrier, educational director of the California Temperance Federation. A temperance speaking contest also was held.

The Christian Endeavor Union, Leonard Gilmour, president, held its annual banquet, and together with the Quaker Meadow Board, of which E. Eugene Coffin is president, developed enthusiastic plans for the summer Christian Endeavor camps at Quaker Meadow, high in the Sierras.

This, in brief summary, is substance of "The Vision of Total Evangelism," of which Ernest Lamb, general superintendent, spoke in the eleven o'clock worship service on Yearly Meeting Sunday.

The devotional theme, "The Problem of Suffering," was spoken to by Willard O. Trueblood in three messages, at the 11:30 hour, concluding with the thought that "In Christ we have the answer of vicarious suffering—the wisdom and power of the Cross."

"We have reached the time in the world's history," said O. Herschel Folger in the opening devotional hour, "when we must ask ourselves whether our honoring Christ is a question of words, or deeds, or both. We should ask ourselves sincerely what it means to follow in His steps. When we have decided what it means, the next and final question is, "Are we willing to do it?"

A devotional message was brought to the Yearly Meeting on Ministry and Oversight by Richard Haworth, its retiring Clerk, and early morning worship services were conducted by new and younger pastors in California Yearly Meeting: Everett Craven of Bell, Mahlon Macy of Oakland, and Willard I. Kennon of San Diego.

In the unprogrammed meeting for worship and in the presentations of the various boards, visiting ministers and Friends spoke earnestly to the condition of California Yearly Meeting: Charles C. Haworth of Oregon Yearly Meeting, Robert Simkin who has returned from Friends work in West China, Philip E. Jacob who is interpreting Friends Civilian Public Service.

"Quakers in action are a flowering of Christian faith and practice," wrote Clarence E. Pickett in reporting to California Yearly Meeting the world-wide activities of the American Friends Service Committee, ministering to the bodily and spiritual needs of a suffering humanity. For Rufus Jones in his epistle said: "The immense task is laid upon us to rebuild the terribly broken world and to re-establish a World System of Law and Justice . . . ."

The historic Quaker testimonies—peace, racial brotherhood, education, and fellowship—are zealous concerns of California Yearly Meeting.

"The Kingdom of Christ is . . . . the only workable system for an endurable modern world." The Peace Board, H. Randolph Pyle president, introduced a resolution, adopted by California Yearly Meeting, denouncing the war system and calling upon "rulers and all men to abandon it in favor of ways of just dealing, mutual respect, responsibility to each other, and interdependent living." Opposing peacetime conscription, advocating equal justice in employment regardless of race or creed, the resolution condemned the efforts to exclude conscientious objectors from public employment, and uttered again "its feeling of brotherhood with the Japanese and those of Japanese ancestry."

Racial brotherhood was further demonstrated by the address of Ida Eva Maxwell, Negro educator from New Orleans, who addressed the Woman's Missionary Union; the presentation by Robert Simkin of the spiritual basis of the world at Friends House, the new interracial student project in Los Angeles; and the description by Esther M. Haworth of the interracial Youth Camp at Quaker Meadow.

The Board of Education, Dean Harold Spencer presiding, presented a report of the year's work at Whittier College, and introduced President William C. Jones who said, "The world needs more education—education based not upon secular materialism, but upon the Hebraic-Christian tradition of human values." Reports of the Woman's Auxiliary of Whittier College, of funds raised for immediate new building, of the addition to the board of trustees of R. Ernest Lamb, general superintendent of California Yearly Meeting, were followed by the annual banquet of alumni and old students of Friends colleges and academies.

The naming of two California Yearly Meeting Friends to sit on the American section of the Friends World Committee for Consultation is an evidence of Friends' concern for wider fellowship. Epistles from Yearly and general Meetings of Friends in far places of the world and from Friends in America, and the sending of an epistle in return, further marked this fellowship, as did the presence in the Yearly Meeting of many visiting Friends. In addition to those above named, others present were Servas A. Carey, Clerk of Oregon Yearly Meeting; Roy Knight and Kenneth Eichenberger of Oregon; Carrie R. Samms and Helen Scott, returned from missionary work in Alaska and Central America; and Avis Turner who is going to China. The introduction of E. C. Farnham, executive secretary of the Southern California Council of Churches, in which Friends are active, and the inspirational address of Ezra Ellis of the North Glendale Methodist Church, indicated a further outreach of Friends in fellowship.

"Let us earnestly pray that there may come a new surge into the spiritual life of each and every Meeting that may be like a vernal equinox of the Spirit," read Allen U. Tomlinson in the closing minute of California Yearly Meeting, concluding his twenty-eighth year as Presiding Clerk.

CHARLES W. COOPER.

FELLOWSHIP AND DEVOTION IN NEBRASKA

Two miles outside Central City, Nebraska, on the campus of Nebraska Central College, Friends from South Dakota, Colorado, and Nebraska gathered in annual session, June 6-9 inclusive. Kept largely within the confines of the College buildings, because of the unseasonably cold and almost continuous rain, those present spent these busy days in "a place set apart." The general attendance was less than usual, though perhaps the largest number of representatives of recent years was present.

The usual business of the Yearly Meeting was transacted with a sense of the presence of God in all of the varied activities—but Nebraska Yearly Meeting is never 'usual.' Because of the extremely large territory covered, many Friends see each other but once a year—at Yearly Meeting time, if they can attend. Consequently there is much to talk about, a year's work to be planned, many visits which are imperative, new friendships to be established, all in addition to the regular duties to be performed. The time is all too short, but again this year expressions of thankfulness were heard from every side for the blessings received during these four days of work and fellowship together.

A pleasant phase of our social life was the tea each afternoon, sponsored in turn by Young Friends, Nebraska Central College, and the Friendly Circle. With the purpose of shortening tedious business sessions, a new idea was introduced—the holding of a short business period from eight until eight-thirty, preceding the evangelistic services each evening. This innovation seemed to meet with wide-spread approval.

Among the chief joys of the gathering always are the 'visiting Friends.' Several were present this June and the ministry of all of them was deeply appreciated.

The devotional half-hours just prior to lunch each day were made alive as W. O. Mendenhall led our thoughts into the deep meaning of The Lord's Prayer and spoke on Some Steps to Worship. He also conducted a very stimulating Minister's Hour. Percy Thomas brought several helpful messages during the sessions and had frequent opportunities with Friends as they browsed among the splendid display of books which he brought from Richmond. Ever helpfully present with the books, too, was Opal Ferguson—one of our own, now at the Richmond offices. Robert Vogel's informative talks about CPS, given both to the Yearly Meeting and in social contracts, were gratefully received and he, together with his wife, Etta, made valuable contributions to the young people's meetings held in connection with the regular sessions. Ellis and Illa Benbow of Oak Creek, Kansas, Bernice Mardock of Oregon, and her friend, Elsie Gehrke, also were present for part of the time.

Among those not present in the flesh, but whose spirit was still a cogent presence in our midst, was Dr. S. L. Hull. He had been absent from few, if any, of the annual gatherings for many, many years. We missed the wise counsel and spiritual insight of this "elder ambassador of the Kingdom." His passing also leaves an empty chair on the College Board, of which he was a valued member during most of its history. It seemed a little strange, too, not to see Lester Figgins in his accustomed place as Reading Clerk. He has gone East to further his studies, but a letter from him gave assurance of his continued interest in Nebraska Yearly Meeting and his desire to be here. Evalena Macy served as Reading Clerk and M. Herbert Watson, Milo Crosbie, and Dwight Smith remained at the posts they have so acceptably filled in past years, as Presiding Clerk, Recording Clerk, and Announcing Clerk, respectively.

Interest has been expressed for several years in some more equitable distribution of the expenses of representatives and this year the pooling of half of the travel expense of representatives to the 1946 sessions was approved. The thought is, that if the idea is liked next year, probably all the expenses will be pooled thereafter.

The Young Friends gave over a large part of their conference periods to a careful comparison of the proposed new Discipline with the one now in use. The Thursday evening meeting, of which they took charge, was one of the high spots of our days together. Three young Friends brought helpful talks based on the theme of the hymn," I'll go where you want me to go," which was sung by a mixed quartette.

Ernest Allen of Paonia, Colorado, and Martin Williamson of Vale, South Dakota, were the message bearers at the Wednesday and Friday evening services. Reports on "State of Society" brought from our local Meetings revealed good health generally, but there were one or two places where the "healing of the Spirit" is greatly needed. We were encouraged with the report of our Evangelistic Superintendent, Millard Powell, whose unselfish service during the past year has borne good fruit. He will continue in the same capacity for the ensuring year.

As with the young people, the proposed new Discipline was one of the chief items of business. Because of the lack of definite decision by some of the Quarterly Meetings, final action on this important matter was left in the hands of the Permanent Board. The Board will forward the wishes of the Yearly Meeting to the Five Years Meeting when word is received from all Quarterly Meetings.

Friends unanimously approved the sending of telegrams to E. Raymond Wilson, encouraging him and commending his work in the House at Washington; and to the chairman of the hearings committee on National Peacetime Conscription, voicing our conviction that the best interest of our country would be upheld by opposing the enactment of such legistlation.

The Yearly Meeting was brought to a keen realization of the pressing problems and needs of our College as we looked toward the next school year. Definite steps were taken toward more extensive assistance in the College program financially and otherwise.

Letters from the family, beginning with the mother, London Yearly Meeting, brought again the realization of our great common tasks and the love of the Master, which binds us all so closely together.

As a prelude to the regular sessions of Yearly Meeting this year, a success-

ful one-day ministers and workers conference was held on Tuesday. A good attendance and fine opportunities for helpful discussions made this an occasion of real benefit.

With the reading of the closing Minute Saturday afternoon, Friends prepared to return to their home Meetings with a heightened knowledge of the tremendous responsibilities of the times in which we live, but with an abiding consciousness of the presence of the ever-living God, our Father, and the part we may have in the establishment of the Kingdom through Jesus Christ, our Lord.

NORMAN E. YOUNG.

PROGRESS IN OREGON

Oregon Yearly Meeting gathered for its fifty-third session, at Newberg, Oregon, June 4 to 10. The attendance was large with the Meetings all well represented. Gervas A. Carey was chosen to serve as Presiding Clerk. Edward Mott, the retiring Clerk, had served in that capacity for twenty-one consecutive years. Many expressions of appreciation for his faithful service were given.

The reports of the various departments revealed that progress had been made throughout the Yearly Meeting. Outstanding in interest were the reports of the Missionary, and Evangelistic, and Church Extension Boards. Our people have supported loyally with their prayers and finances, the missionary work in Bolivia. The Board presented to the Yearly Meeting our new missionary couple, Roscoe and Tina Knight. It was felt that they are well qualified for that important work. They plan to sail for Bolivia in the early Fall.

Joseph G. Reece, General Superintendent, whose work has been greatly appreciated, was elected to continue that work for the coming year. His annual report showed that our evangelistic zeal has not waned and that real growth and expansion has been the result. A number of new out-posts that bid fair to soon become established Monthly Meetings have been set up. An offering, which amounted to nearly $3,000 was received on Sunday morning. This will be used to assist three of these new Meetings in building projects. The new Discipline which has been under consideration and revision for the past year and more, was adopted.

The national board of Catholic Daughters of America oppose action now on peacetime military conscription. Are Quakers everywhere equally responsive? Write the President, your Congressmen, and Senators.

THE STRANGE EPISODE OF THE RUSSIAN "QUAKERS"

With increasing tolerance towards religion in Russia will Friends one day be able to reestablish a Quaker Embassy in Moscow? If this should prove possible one of its first tasks might be an endeavor to trace any survivors of the group of people calling themselves Quakers encountered by Albert Cotterell and Tom Copeman when starting relief work in the Volga Region in 1921. The story is retold below by Tom Copeman (now Editor of the *Eastern Daily Press*, Norwich), from notes made at the time.

Rowntree Gillett used to suggest that it was not necessary to make Quakers but to find them. I have been vividly reminded of his saying by discovering among some old letters my account of the strangest of the many strange adventures that befell me during my service in Russia.

The scene was Buzuluk in October, 1921, when the advance party of the Friends Relief Mission in the famine area consisted of Albert Cotterell, Nancy Babb, United States of America, and myself. At that time the railway yards were packed with crowds of refugees waiting, often in vain, for transport. Among them Albert Cotterell to his great surprise one day encountered a group of people calling themselves Quakers. Unfortunately he was shortly afterwards called away to Moscow and in his absence two or three of the Quaker refugees came to tell Nancy Babb and myself that they had obtained railway wagons and were leaving that day for the Kuban region. As we had a box of clothing waiting for them we suggested that ten of them should come to our quarters in the station buildings for a Meeting at which we would have our interpreter present.

As they sat on boxes and benches on the other side of the table we could not help being struck by their fine faces, especially the face of a matronly woman who sat silent with folded hands. They said they had always been called Quakers by other people and, according to tradition, had been started *"three hundred years ago by someone from England."* In all, they considered that, apart from other slightly different bodies, they numbered one million (!!) but as they had neither any form or organization nor, apparently, any test of membership, it was hard to say.

They carried their disbelief in killing to such lengths that *they did nor even kill lice but "put them somewhere else."* In the late Czar's time six hundred and nine of them refused to bear arms and were most of them imprisoned. At the beginning of the Kerensky régime their chains were knocked off and they were told to go and register. They, however, refused and said they would rather stay in prison. Released shortly afterwards, they had been excused military service by the Soviet Government but had eventually registered in the commune for agricultural work.

Questioned as to oaths, they said they did not believe in them but in brotherly words. They registered their marriages with the Government but believed that in marriage they were guided by the Spirit and that registration or oath was unnecessary. For the purpose of marriage they held a meeting when "the brother declares to the sister that they will be married." If matrimonial troubles arose, an elderly Friend was called in.

In the social order they seemed to be very near to Communism. In their religion they desired to be moved entirely by the Spirit and had no set forms. When a Meeting began they sang together, or talked, or sat in silence and believed that "the same brotherly feeling runs through them all." God was always with them, they said, and they gathered chiefly to express themselves and for fellowship.

After we had finished our questions, we had a short period of silence and they sang a hymn. It was a most wonderful experience and I felt very near to them and I think they to us. I wished the Meeting could have been longer, but they were anxious to question us and put several heart-searching questions, one being whether English Friends accepted service under Government.

By this time they were in danger of being left behind so we all shook hands and they took their box of clothing and went down to the train. . . .

That, so far as I am aware, was the last contact between English Friends and Russian Quakers. The estimate of their numbers given by the Russian Quakers can certainly be disregarded, and probably the date of their founding, for Russians in those days were weak at figures. The fact remains, however, that in 1921 there were in Russia groups of people called Quakers with a tradition of an earlier contact with English Friends. Do they or their descendants still exist?

TOM D. COPEMAN.

From *The Friend*, London.

I arrived on the scene in Buzuluk just as these people left the city and have often wondered what became of them. I hope they may be found and further contacts made with them.

—MURRAY S. KENWORTHY.

In practice one can never divorce economic from moral and spiritual realities.

Man was made to grow.

Spiritual Outlook in Germany

By the Reverend Martin Niemoeller

THE AMERICAN FRIEND *holds no brief for Pastor Martin Niemoeller, although we commend the large measure of heroic resistance he gave. He was imprisoned by the Nazis and released by the allies. It is yet to be seen how much welcome he will receive in allied nations, since he early offered to serve in the war, on the side of Germany. But his voice is important as one point of view by a German. We offer his message here and in the next issue for whatever it may contribute to our thinking. We are indebted to Religious News Service for it.*

NAPLES (By Wireless)—If it is difficult at present to see clearly and distinctly what has happened, and what is going to happen, in the innermost heart of our German people, it is even harder to analyze those sentiments correctly respecting their origin and and meaning. But it will be most difficult of all to reach even a probable conclusion of how this mental condition will develop and influence the total spiritual life of central Europe.

Interpretations already attempted give evidence of how great are the difficulties of judging and planning some sort of just consideration so long as war-stirred feelings are not calmed down to a normal state of mind. Therefore, I feel it my duty to contribute some of my thoughts, which may help at least a few Christian people to understand how we Christian Germans see these things and what our sorrows and hopes are. In so doing, I cannot but include myself personally and without restraint in its misfortune and guilt, as well as with the fate and destiny of my nation, of which I have been and felt myself a member through all the long years of my imprisonment under the Hitler regime.

Clearly I must speak of my thoughts, thoughts only, inasmuch as my own experiences are few and the news I have had during the long years of seclusion is far from complete; but perhaps the walls and wires of prison have not been able totally to withhold from me that atmosphere in which my nation outside the concentration camp was feeling and thinking.

I know that during the last months of the European war, the roads of Germany have been crowded and the towns overflowing with fugitives, all of them heading westward in fear and panic because they had been subjected to Nazi propaganda claiming awful excesses and cruelties committed by the advancing Russians.

Concurrently, the population of the western provinces looked out for American and British troops, vaguely hoping that they might come to free them from the yoke which they had been unable to shake off by their own efforts. But when these troops actually arrived, they were not welcomed with enthusiasm. They found a people dumb, dull, apathetic, still living, but not alive; and yet dead, but bare of aims and hopes, and therefore only "moving corpses."

There may have been some rural districts left where life had preserved a more normal appearance, but they are few and small. The great majority are stunned, just trying to keep up for the present, not knowing nor questioning what may happen tomorrow.

I have read of the werewolves, and have been asked whether this is or will become an underground movement. I think the former is only the last trick of propaganda, and that the latter never will take a share nor gain importance. Some elements which do not have anything to win or lose may cause some trouble for a little while, but they will disappear. I do not believe in general there is any hatred against the "enemy," and I doubt whether there has been any during the war.

If there is any hatred, it is against that kind of people who throughout the whole world have dishonored all which is called German, and who have inflicted their inconceivable cruelties upon their own people as well as on foreign victims of their sadism and fanaticism. We cannot forget—and the world should not, either—that concentration camps and extermination camps were not an invention of the war that began in 1939, but of 1933, and that "war crimes" had their beginning many years before the war began. But this sort of hatred is deep-rooted in the past and may be by no means a fountain-well of energy. It only adds to the general feeling of misery and hopelessness which is today the prevalent trait of our mental condition.

On the surface, scarcely any other common sentiment will be found. Nevertheless, another does exist. The struggle which was fought by the German Christian churches to maintain their freedom of preaching and teaching, and which seemed to have ended years ago without success when the churches were silenced so far as the public life of our people is concerned, is a struggle which has not been without permanent effect.

For me, it has been the most delightful and strengthening experience to read the letters my wife has sent me from young people at the front, many of whom I did not know, letters proving these youth knew that power which proved strong enough to sustain them in the midst of a seemingly senseless fate; letters proving these youths knew what would be their Christian duty and task if they returned home.

In my own parish, daily services of intercession never ceased during the eight years, and if there was no pastor, you found in the pulpit a layman, and often a teen-aged youth. I know that Christian faith and life has not been stifled in Germany, although military service took the great majority of the clergy.

(To be concluded in next issue.)

LETTER FROM LEW AYRES

The following letter was written by Corp. Lew Ayres to Mark Hellinger, recently returned from the Pacific as a war correspondent. Ayres, ex-movie star, whose beliefs do not permit him to carry a gun, is a chaplain's assistant. It appeared in the "Cincinnati Enquirer."

Dear Mark:

Thanks for your note. It was fine to know that you had returned home safely. Thanks, too, for the story you wrote about me. It has brought a tremendous response; so much, in fact, that I feel certain our combined effort has not gone amiss in lending a spark of support toward the only principles that might lead our poor, battered planet into the reign of peace, equality and intelligence for which we all yearn. It was another cupful in the bucket. Good.

Of course, our interview was concerned with that sense of inner conviction, available to all men, that may inspire and fill their individual lives. But there is more than one message wrapped in the Christian Doctrine—indeed, it solves ALL of man's problems—and I am convinced that the much neglected ethical side of Christianity is the one key which may ultimately unlock the door to "Higher Civilization."

Christian ethics! Society without it is like machinery without oil. Curious how modern education gives us a knowledge of all things, except the one thing that is most needed: How to dwell in harmony with one another. You'd think that it was a mystery. To my mind, the psychology of human relations should be the basic subject from kindergarten up—covering everything from the wisdom of honesty and integrity in business and international treaties to good manners on the ball field. It should affect all the small things that mean so much in our crowded common existence.

Especially since, after the war, we look for a more world-conscious citizenry.

Citizens of the world! Is this the "idealists" dream? Perhaps—and yet there is much talk these days of schemes for "lasting peace." Not that anyone has much faith in that, for down deep we are instinctively aware that we'll never do away with war until the seeds of conflict are eliminated from the depths of men's hearts—all diplomatic plans for revised tariffs, world states, ecumenic courts, etc., to the contrary.

Because war is a result. It is a result—not of ignorance, since we all know how childish it is—and not of racial or social inequalities, for they, too, are a result. As I see it, all mankind's multiplicity of woes are the result of the one evil—spiritual darkness.

Darkness as to man's identity, his destiny, and worse—darkness as to the means of making workable those admittedly priceless rules for social harmony: The Christian ethics. We all laud those rules, but for practical life they are considered too "idealistic." Perhaps they are, Mark, but if they are, then we'd best prepare to spend our old age in a cave, with each man killing his own meat with a club. Because one, or at most two, more of these universal holocausts and there'll be no civilization left to battle over.

One needn't be psychic to observe that under the present dog-eat-dog philosophy, man's future is rubble!

So my point is: We've reached the deadline at long last, we've got to make those "idealistic" principles work. Or else! and when the peace tables comes up again, if God grants us another crack at it, Christ has to sit there. Or else—rubble!

But you know, I also sense, in the undercurrent of general comment, that there may be quite a few who already agree with these rather obvious conclusions. Maybe more than we think! Enough, perhaps, that by sheer numbers they could step in and straighten out the whole mess in short order, except they lack unity. Yes, unity—the historical formula for the promotion of any cause, good or bad.

Well, heretofore the forces of selfishness, greed, and intolerance, have more or less monopolized this magic key. But one bright day those who see the true path to better things may be forced by necessity to rouse from bigoted torpor, to discard their petty theological differences, and to resort to unity for self preservation. When that happens, hold your breath—for events will squeeze between the second-hand and then, in a flash, the "Christian idealists'" dream will be recognized for what it is—the stark realism!

The funny thing is that this "unity thing"—this key to power—just happens to be the very essence of Christianity. For if Christianity was ever intended to be anything, it was meant to be a brotherhood! The Brotherhood of Man under the Fatherhood of God!

Yes, brotherhood means unity, and if the Christians of this world ever see themselves as Christ intended them to be, they will recognize themselves as the greatest power that man has ever known. But a power for once dedicated to all things good.

Here, then, is the formula complete, a formula I believe in so deeply that I would gladly die for it: Christianity (the simple ethics) — Brotherhood, Unity, Power—a decent, livable, human being's world. Not a supernatural paradise, for we'd still be fallible human beings with normal problems. But at least we'd live like men, not apes.

And now, will the world be ready for such a program after the war? I am afraid it will all depend upon the severity of the lesson, for suffering seems to be man's greatest instructor. As for me, if I'm around, you may depend that I'll put every ounce, every drop of my poor talents into its realization. The harvest was never more ripe, and our choice is civilization or jungle!

Well, good friend, thanks again for the article. May God reward your interest in your fellowmen. I wish I could write a decent personal letter, but somehow I'm so brimming over with my subject I can think of nothing else.

Anyhow—Best wishes for your health and peace of mind from,

Your friend,

LEW AYRES.

CONTRIBUTORS

ROY S. CLAMPITT—With Sociedad 'des Amigos, Micatlen, Morelof, Mexico, until August 15, after which he will be at the Butterworth Farm, Foster, Ohio, with the Rural Life Association.

PENELOPE ANNE CRUDEN—Student of Lincoln School, Providence, Rhode Island.

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NOTICE

The draft of the proposed book on Faith and Practice of the Five Years Meeting of Friends as it will be presented to the coming sessions of the Five Years Meeting is now available. Price 35c.

FRIENDS BOOK & SUPPLY HOUSE
101 S. 8th St., Richmond, Ind.

ACTIVITIES AT QUAKER HILL

After the annual meetings of some of the Five Years Meeting Boards and Committees at Quaker Hill, in April, several other affairs have been given hospitality. Four local Girl Scout troops have held overnight camps. The Rural Life Association, the community Garden Club and an Earlham College group have used the facilities. Horace Alexander was resident for three days, visiting local groups of Friends. Many individual guests have been entertained.

The Handbook for Elders and Overseers has been completed, after being initiated and developed by Milton Hadley. Several hundred have been sold. Books have been added to the ministers' lending library. Summer is here and this Quaker Mecca will be busier than ever.

HONEY CREEK OBSERVES CENTENNIAL

New London Friends at Russiaville, Indiana, feeling that a preparative meeting should be observed, announced in the old Quaker way that on fourth day ensuing, sixth month, twentieth, at early candle lighting time," there would be a meeting to quietly commemorate the time when, one hundred years ago, the pioneer members met to worship. They named their Meeting, Honey Creek, from the winding stream below their humble little church.

The response to come and help observe the event was gratifying. Two men in Quaker garb and two women in silk bonnets and plain dresses welcomed those who came. The men sat on the east side, the women on the west. In front were the facing benches for Elders and ministers. The Meeting settled into the spiritual quietness precious to the worshipers. Afterward there were prayers and a message from a "visiting minister," Murray Kenworthy, one of others who had been given recommendation by the church. There were expressions of praise and the recalling of experiences of the past by older Friends.

Thomas Newlin sat, head of the Meeting, while Stacy Wesner and some Elders faced the Meeting, speaking as led. The hour closed with shaking of hands. A year hence the establishment of the Monthly Meeting will be observed.

EVEN AS THE RIVER

Beside the banks the sharp white ice blocks cling;
But in the center, flowing swift and free,
A thread of river blue as deepest sea
Is sparkling to the bright noon sun of spring.

So in the bounds of cold frustration's ice
Life's current finds its way to liberty
And offers beauty, though it pay the price.

MILDRED J. DOTY.

SUMMER LOVE

Heartfree, I climbed the hill one April day.
The sunlight danced the daisy-dappled grass;
The gentle birches smiled to see me pass;
The breezes laughed with one so young and gay,
Who plaited April sunlight in her hair
And watched the wind-blown clouds go scampering by
Like fleecy lambs—I cried, "If ever I
Should lose my heart to fickle lad, I'd share
My grief with sun and sky; all lovely things
Would comfort me and soothe my tears—"
One day
In fall I climbed the hill again. The trees
Were chill and bare. Above, on raucous wings,
A sparrow jeered; and, mocking in the breeze,
The dead leaves laughed—
I turned and fled away.

DOROTHY F. JONES.

TIME'S GAMUT

Centuries speak
In thunder-tones;
And yet we hear
The tinkling moments
As they pass.

ALBERT W. MACY.

YEARNING

May my soul be a wild gull
Stemming ever skyward
Toward the pole star of Deity;
Glimpsing the breadth of a universe,
Absorbing tranquility of space,
Beating tireless wings
Through dark wind,
Until the world
Beneath
Is only a place of departure
And the vision
Beyond
Limitless.

DOROTHY MUMFORD WILLIAMS.

IMAGINATION

In winter-time, just think you see
White blossoms on your cherry tree;
In summer, when the blossoms blow,
Imagine them as made of snow.
By changing imagery, you see,
You double the variety!

ALBERT W. MACY.

NEW ENGLAND COUNTRYSIDE

The scene lies before us as though painted:
The vermilion and gold of oak and swamp maple,
The withered brown of wild apple,
A background for undulating, verdant meadows
Set off by stone walls of an early New England,
Tumbling now, from generations of clambering feet and clutching hands,
Unmended, too, for vanished is the stone-fitter's skill.
Rich brown soil, crumbling and earthy
Clinging to the thick soles of those who till it.
It is Autumn, and each year it is the same.
Nature wields the frost-brush which makes it
Brighter or duller in hue.
The faded red of hand-fashioned brick
Pushes through foliage brilliant in contrast.
Through centuries may it remain as now,
A god-formed haven in a man-made world.

PENELOPE ANNE CRUDEN.

FRIENDS' MEETING

The quiet folk that gather here
For First-day morning meeting,
Have felt, at times, a Presence near—
Sensitive, tender, fleeting—

Out of the silence speaking low
To lowly ones that harken,
Of faith and love that brighter glow
As wilder storm-clouds darken.

Nor all unknown the clarion call
To the great prophet spoken:
"What dost thou here? God's Kingdom waits
Now to be built or broken."

Here in this building peril lurks—
Disaster or salvation:
Forth ye, and join with him who works
New Edens of creation.

ESTHER MORTON SMITH.

Book Reviews

THE CHURCH'S BATTLE FOR EUROPE'S SOUL

BY A. LIVINGSTON WARNSHUIS

Price, 25c

Order from the American Committee, World Council of Churches, 297 Fourth Avenue, New York 10.

This pamphlet is the report and interpretations of the author after his mission to Europe on behalf of the American Churches. For those who want to see the deeper and essential struggle within Europe this study will be enlightening. Dr. Warnshuis served for years in China and then with the International Missionary Council as its Executive Secretary.

IN QUIETNESS: THOUGHTS ON SILENT WORSHIP

Arranged by L. V. HOLDSWORTH *in collaboration with* JOSEPH S. ROWNTREE

Friends' Book Centre, Custom Road, London, N. W. I. Price 2s.6d.

This little volume, with its preface on "The Quaker Way of Worship," and its papers on "Tuning In" by L. V. Holdsworth, author of *A Book of Quaker Saints,* will be valued far beyond the borders of the Society of Friends for whose members it has been specially prepared. Violet Holdsworth's contribution has its bearing upon the devotional life of all members of the Christian community who will find its practical suggestions at once deep and simple. The greater part of the book consists of quotations from a variety of sources gathered under the three appropriate headings of "The Stilling," "The Coming," and "The Outflowing."

THE CHURCH AND THE RETURNING SOLDIER

BY ROY A. BURKHART

Harper and Brothers, New York, 1945

204 pp., $2.00

Will your Meeting be ready for GI Joe and, by the same token, WAVES and WACS and CPS men, when they return home? That is the important question faced by Roy Burkhart. Formerly a high school principal and youth leader for the International Council of Religious Education, he is now the pastor of the First Community Church in Columbus, Ohio, which has a membership roll of thirty-two hundred members. Although twenty percent of his members are in the armed forces, he is one of the active supporters of financing for CPS in Ohio and he speaks out with convictions based on wide experience.

The author is an expert in counseling and he stresses the ministry which the church must carry to the family and the home. He urges laymen and leaders to become more competent in counseling to aid men in their readjustments to civilian life.

In the latter part of the book one will find a call to a "revitalized church" which is peculiarly akin to the challenge of Rufus M. Jones to deepen the spiritual life of the Religious Society of Friends expressed in his pamphlet *Are We Ready?* The ecumenical spirit is in the air and it is up to the forces of religion to make ready for the home-coming of men who ought to find in the religious institutions their strength. If they do so, they may help build a world community "in love and worship, in work and play," to the end that "under God, this world will never again need to face the problems of the returning soldier."

RICHMOND P. MILLER.

UNDER THE CROSS

Christian leaders, both clergy and lay, who are concerned to know what has taken place spiritually in Europe during the war, and to understand some of the insights gained by those who have been "under the cross" of persecution and suffering, will eagerly peruse a new brochure issued by the American Committee for the World Council of Churches.

The brochure is entitled *Under the Cross.* It contains a message and "findings" of a group of Christian leaders who met near Geneva last summer. They have packed into fifteen pages lessons which are vital for the churches of America.

Write to the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, for *Under the Cross.* Single copies are 10c postpaid. Quantity prices on request.

THE HEIFERS ARE MOVING

Many Friends know about the Heifers for Relief project of the Church of the Brethren. Dairy heifers have been set aside and are being raised for European relief. They are beginning to move. A few have gone to Greece. In July, one hundred and fifty will be sent to Poland.

While this is a project of the Brethren Service Committee, other groups are joining in. The Brethren have been very helpful and gracious in many Friends' projects, and this is a nice way to return favors and at the same time help the needy of Europe to help themselves.

Interested Friends who have pledged heifers or who would like to help in this very practical program should write at once to the Rural Life Association, Quaker Hill, Route 28, Richmond, Ind.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE MEANING OF THE CROSS

But God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. 6, 14.

* * * *

The cross speaks silently but surely of God's great love for sinners. For this reason it has become the sign under which Christianity has won its way in a world of sin. This is not a theory of theology. It is a fact of history.

HENRY VAN DYKE

* * * *

The power unto salvation, the dynamic of the Gospel is in the cross, which exhibits in temporal setting the eternal fact, that God suffers over sin, that He takes upon Himself the cost of winning sons to glory and that His love reaches out to the most sin-scarred wanderer, who clutches the swine husks in his lean hands.

RUFUS M. JONES.

* * * *

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

GEORGE MATHESON.

* * * *

Yes, but who could ever express, even in the dimmest way, the experience that came to me then? A secret influence drew my soul away to the cross, where Jesus once expired. It was an inward leading, I cannot give it any other name. . . . So my soul drew near to Him who became man and died upon the cross, and in that moment I knew what faith was.—*Confession of a Beautiful Soul.*

* * * *

So I saw in my dream that just as Christian came up with the Cross, his burden loosed from off his shoulders and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in. Then was Christian glad and lightsome and said with a

merry heart, He hath given me rest by His sorrow, and life by His death.

JOHN BUNYAN.

* * * *

Jesus lived life in its wholeness. He essayed the heights, He did not shrink from the depths. They gave Him a manger for a cradle, a bench for a pulpit, thorns for a crown, and a cross for a throne; He turned sorrow into joy, He found strength in labour, peace in the storm, rest on the cross, and life in the grave.

Inner Light.

* * * *

Climb the ladder of history. In every age you will find this human witness to the power of the revelation of Jesus, until you come step by step to Jesus Himself. In the biographies of saints, the sufferings of martyrs, the daily itinerary of wayfaring men, in the experience of cultured and ignorant, rich and poor, slave and free, the chain of evidence is unbroken. Why should you set it aside? It has its source in the dynamic personality of the suffering Christ.

ROWNTREE.

* * * *

Salvation cannot be a transaction in some realm foreign to the individual himself. It is not a plan or scheme. It is an actual deliverance, a new creation. It is nothing short of a redeemed inward nature. Such a change cannot be wrought without the man himself. It must be by a positive winning of the will. A dynamic faith in the man must cooperate with that energy from God. Something comes down from above, but something must also go up from below.

RUFUS M. JONES.

* * * *

Help us, our Father, always to serve Thee faithfully and with a cheerful courage, so bring us to the end of our days with a quiet mind; through Jesus Christ.

Quaker Meditations

Number III

In this issue of Quaker Meditations our younger Friends share some of their fresh, spontaneous, devotional thoughts.

The high standard set in Number One and Two has been maintained in Number Three. Price 35c.

Order from

Friends Book & Supply House
101 S. 8th St., Richmond, Indiana

Forum

HELP SELECT A NAME

Editor, THE AMERICAN FRIEND:

The Prohibition Party's National Committee, at its recent meeting in Chicago, appointed a committee to "consider possible new names for the party which will be more in keeping with our broad progressive program of government." The final decision regarding any change of name will come at the party's next national convention. Many within the party feel the present name concentrates attention too strongly on a single issue to the neglect of other vital problems on which the Prohibition Party has taken a positive stand, as they believe that a new name would have a broader electoral appeal.

Readers of THE AMERICAN FRIEND are invited to send any suggestions as to a possible new name for a dry, progressive party of Christian principles to the committee's secretary at 218 Cecil Street, Springfield, Ohio.

MYRON L. TRIPP, *Secretary.*

THE DISEASE, SOVEREIGNTY

Editor, THE AMERICAN FRIEND:

E. B. White of the *New Yorker*, as interpreted by Clifton Fadiman of "Information Please," in the *New York Times Book Review* of June 10 has this to say:

"A police force is no good if simply used as a threat to strengthen agreements between independent powers. To have meaning, it must be the certified agent of the law. To have law, we must first have a constitutional world society. To achieve that, each nation must say goodby to its own freedom of action and to its long established custom of doing as it pleases.

"The disease is sovereignty, the cure is justice based on world law. The law must be planetary, a conclusion of Jesus also, and our devotion to it must be planetary. If someone were to discover rubber plantations on Mars, a world government would not only be a prime necessity, it would be a certainty. So long as the world is run on the principle of national sovereignty, there will be no tendency to joint action until it is too late."

These words deserve frequent repetition, like the text of an immortal sermon for our times. As a great clergyman said recently, "Whenever Truth is spoken, it is the voice of God, no matter who said it."

WALTER G. BOWERMAN.

Leonia, New Jersey.

THE COMING OF THE KINGDOM

Editor, THE AMERICAN FRIEND:

Hitherto the Kingdom or reign of God or good-will has been suffering violence and the violent, by force, have prevented its full supremacy. Notwithstanding this opposition of the past, the time has now literally come in which good will is prevailing to the extent that the predominant nations of the world, in one accord, are drawn together for the sole purpose of establishing righteousness and good will and action among all the children of men. I say advisedly, *children* of men. For I observe that on the one hand, the representatives of the nations have expressed their consciousness of the immaturity and the need of growth and development for the full fruition of the supreme attainment. And on the other hand, they are also conscious of their approaching maturity and consequent responsibility one to another. Willing to face the difficulties, hardships and travails involved in the process of the full establishment of peace and good will on earth.

For ages seers, prophets, poets and minority groups have longingly looked forward to these days which in the providence of God are now ours. This realization makes the heart of all who are in tune with the Infinite rejoice and enables them to bear the necessary burden, grief, or bereavement of the day and hour, as they see the coming of the "Son of Man" in power and glory by the Christ Spirit in the heart of mankind; which the apostle Paul spoke of as "Christ in you the hope of glory" and "the manifestation of the Sons of God"—LEWIS C. LAWALL.

ENGLISH AND IRISH MEMBERSHIP

There are 7,764 men and 10,148 women in the British membership of the Society, a rather startling difference. On the other hand, there are 905 boys, against 877 girls, in membership.

The number of convincements was 292. Death took 336 members. Admissions by birthright and on the application of parents totalled 125, and admissions to temporary membership were 176 children.

In the 22 Particular Meetings of the Society in Ireland, the total membership is 1,990, a decrease of 13 from last year, largely due to the removal of names of those who have severed their connection. There were 11 births, 21 admissions, 31 deaths and 37 marriages during the year.

QUAKERDOM AT LARGE

Raymond and Gertrude Burbank have accepted the call to Sunnyside pastorate in California. They began service June 1.

* * * *

Truman Whitaker, formerly pastor of Farmland, Indiana, Friends Meeting, is now serving Poughkeepsie, New York, Meeting. He is studying at Hartford Seminary.

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John and Marguerite Bailey Kelly, students of Hartford Seminary, are going to a Methodist pastorate in California. Marguerite is the daughter of Moses Bailey, a faculty member.

* * * *

Howard and Rosemary Harris of Iowa Yearly Meeting are assisting in the Sky Island home for newcomers to America. They are students in Hartford Seminary.

* * * *

W. Glenn Roberts has recently been appointed to the position of General Secretary of the Connecticut State Council of Churches, to begin service on September first. Connecticut is reputed to have the best organized church organization of any state in the Union.

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W. O. Mendenhall is having a hearty reception from Friends' groups as he reports on his visit in England. The Kansas City *Star* carried a two-column photograph of him and a one-third page story, when he visited Kansas City Friends.

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Levinus K. Painter was a recent visitor at the Friends Central Offices. He was here to attend the wedding of his son, Robert, who is in a CPS Smoke Jumper Unit. Robert and Phyllis Green Painter will be at McCall, Idaho, this summer.

* * * *

Baltimore Friends are cooperating with The American Friends Service Committee in getting "Friends House" in Baltimore cleaned and started. They also conduct a clothing relief room where adults mend and Young Friends pack for shipping.

* * * *

Paul and Alice Barnett of Oskaloosa, Iowa, who are leaving in September for Kisumu, Kenya Colony, East Africa, told of their plans for mission work in that field at Marshalltown, Iowa, Friends Meeting on May 27. A love offering was given them.

* * * *

We are informed that the *Penn Weekly*, edited by the Board on Christian Education of the Five Years Meeting is "tops" at Riley Memorial Hospital for children at Indianapolis. This is a judgment of children and their adult supervisors.

* * * *

Penn Valley Meeting of Friends in Kansas City, Missouri, were much encouraged by a visit with Dr. W. O. Mendenhall, June 10-13. Dr. Mendenhall was present for the worship service and a tea on Sunday. While in Kansas City he spoke to a luncheon meeting at the Y. W. C. A. and to a luncheon meeting of the Mercury Club.

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Election of two outstanding church leaders of Southern California as members of the board of trustees of Whittier College has been announced by Ashton M. Otis, chairman of the board. They are R. Ernest Lamb, general superintendent of the California Yearly Meeting of Friends, and Nelson C. Dreier, superintendent of the Congregational Conference of Southern California and the Southwest.

* * * *

Mary Barclay, Wichita, Kansas, and William Fredrickson, Social Science Department of North Park Evangelical Mission Covenant College, Chicago, directing the sixth annual Chicago AFSC work camp, June 22 to August 17, moved from the southern part of the city to a congested north-side neighborhood. A main activity will be clearing playgrounds in the areas near Olivet Institute, 1441 Cleveland, camp headquarters. Resident counselors are Robert and Barbara Pettinger.

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Oberlin, College, Monthly Meeting reports that they will lose four of their active members at the close of the school year. They are Bobbie Corson, Polly Comegys, Marian Crites and Trudy Enders. Beth Roberts succeeds Bobbie Corson as recording secretary. During the school year about five hundred pounds of clothing was shipped to the AFSC. The Meeting sent newsletters to CPS men and other former members at Christmas and Easter. The surplus in the treasury was divided between Friends Centers, Coshocton CPS camp, the American Friends Service Committee, and a reserve fund. Joanne Benton and Beth Roberts represented the Meeting in Indianapolis at the Fellowship Council. The meeting participated in several social events.

NEWS OF OUR MEETINGS

Bangor Quarterly Meeting convened May 26, at Bangor, Iowa. Orval Cox spoke at the meeting of Ministry and Oversight on the subject of "Let our lives not be an empty form but a living reality." Paul Barnett, Yearly Meeting superintendent, spoke on I John 3:1. Dinner was served and an hour of fellowship enjoyed. The Women's Missionary Union met at one o'clock. John Rylander of Le Grand and Eudora Norman of Liberty were elected as Clerks. The Young People's Rally on Sunday afternoon was an inspiration.

* * * *

New London, Indiana, Friends will again observe vesper services at seven o'clock in the shady park east of the Meetinghouse. The year has been most blessed under the ministry of Stacy E. Wesner who has accepted a call to serve another year as pastor. At a recent Monthly Meeting, the CPS money due was made up quickly by volunteer responses from the members. The Women's Missionary Society has given generously to European relief, and boxes are placed in the Meetinghouse for those who wish to give weekly offerings. Attendance at Bible School has increased. Lowell Rich, superintendent, and Kennard Stout, assistant, have called a meeting of teachers to talk over future plans.

* * * *

Marshalltown, Iowa, Friends Meeting held a daily vacation Bible School from May 28 to June 8, with an enrollment of seventy-two. Orval H. and Lois Cox, pastors of the church, had general supervision and were assisted by a staff of fourteen workers. Dorothy Caswell, a former missionary in Siam, had charge of the Bible story hour, using flannelgraph illustrations. On Sunday evening, June 10, the children gave a program and handwork was exhibited. On Sunday evening, May 20, fourteen young people who were graduating from high school were presented with Bibles by John Bailey, Sunday School superintendent, following an established custom. On June 10, the guest speaker at the morning service was Rahneh Mansour Jacobs, a native of Bethlehem, Palestine. She, with her husband, Hyman Jacobs, are in Sioux City, Iowa, working among the five thousand Jews there. She displayed costumes of her native land.

* * * *

At this time of year when churches are reviewing the work of the year, New Castle, Indiana, reports that one out-

standing effort has been made to create a better understanding between races. The latest effort was a joint meeting of the missionary societies of the First Friends and the Wiley Methodist Negro church. Under the leadership of Jesse Stanfield, the Friends have become a part of the County Federation of Churches. By doing so they become a vital unit in law enfocement. A roll call of all members was recently made which resulted in an increase of attendance. The efficient work of Vesta Stanfield was recognized in the Children's Day program. Several people outside of the Friends fellowship contribute to the sewing for the Service Committee. Boxes are sent regularly to Philadelphia. On June 12, the Household Circle met for a birthday party at the home of one unable to attend meetings. Jesse Stanfield has resigned as pastor of the Meeting, having accepted a call to Wilmington College as professor in the Biblical Department. Not only New Castle, but Spiceland Quarterly Meeting, will feel the loss of the Standfields' leadership.

ON THE HORIZON

Despite wartime difficulties, the cooperative movement in Iceland has continued to make gains, until at present it serves approximately seventy per cent of all the families in the land.

* * * *

Holding that "international economic cooperation is essential if the society of nations is to be knit together into an effective world community," the executive committee of the Federal Council of Churches endorsed the Bretton Woods monetary proposals and the proposal for a United Nations Food and Agriculture Organization.

* * * *

The Council of Bishops of the Russian Orthodox Church in America has formally rejected a proposal by Moscow Patriarch Alexei for reconciliation with the Orthodox Church in Russia. "We feel in the United States that it is best for us to retain our independence at present, although there still remains the possibility of ultimate accord of all Orthodox churches."

* * * *

Eight new Orthodox seminaries will shortly be opened in Russia and occupied areas, it was announced by the Soviet Council on Affairs of the Orthodox Church, in an exclusive interview. Karpov made the announcement in reply to the question whether liberal policies adopted by the Soviet government toward the Russian Orthodox Church during the war will be continued in the future.—*Religious News Service.*

Pastor Martin Niemoeller, German Confessional Church leader, is expected to visit England this summer. The German churchman, who was recently liberated from the Nazis after eight years of imprisonment, is reported in church circles to be especially anxious to come to the United States. It was said Niemoeller wants to proclaim his belief that there is and always has been "another Germany," different from the Nazi Reich.

* * * *

An appeal to the American people "to make clear their willingness to accept continued rationing and further sacrifices" to provide food for the starving and undernourished peoples of Europe was issued by the executive committee of the Federal Council of Churches. Declaring that "the Christian obligation is clear," the committee called upon those in the churches to set an example "of voluntary sacrifice at a time when many are unthinkingly preparing for expanded personal expenditures for food and other items."

MUNCIE MEETING ANNOUNCES RESIGNATION

William J. Sayers, who came to Muncie, Indiana, Friends as pastor in 1914—has resigned and his resignation has been accepted with deepest regrets by our entire Meeting. He and his wife, Flora, both served faithfully, as shepherds of our Meeting for fifteen years; then, answering a call to First Friends Meeting in Richmond, were gone for nine years. Seven years ago they were recalled by us and have grown deeper into our hearts each day of the many fruitful years they have laboured among us. His Christian influence in the civic interests of the city of Muncie has been very widespread, especially so among the youth of the schools.

Muncie Meeting is praying our Heavenly Father, that William and Flora Sayers may, through many many pleasant years reap the harvest of happiness they both so truly deserve.

WALTER HASTINGS.

CENTRAL ACADEMY

The class of 1895 of the old Central Academy of Plainfield, Indiana, had a successful reunion of their class on June 14, including a meeting with other old students and friends of the Academy in the afternoon. Letters and cards were read from all surviving absentee members of the class and corps of teachers. There were sixteen members graduated in this class, four are deceased, and of the remaining twelve, there were nine in town and at the meeting.

IN MEMORIAM SIMON NEWLIN HESTER

Simon Newlin Hester, son of Thomas and Emeline Hester, was born at Vermilion Grove, Illinois, on May 11, 1876. He was one of nine children. He attended the academy at Vermillion Grove, later going to William Penn College at Oskaloosa, Iowa, graduating in 1899. Then, with a college chum, he traveled in a mule-drawn covered wagon to Oklahoma City where they staked out a claim of land.

From early boyhood he had felt the call to preach but did not respond until 1904 when he went to Clinton Corners, New York. It was there that he met Catherine Griffen and, on August 30, 1905, they were married. Eight children were born to them, seven daughters and one son. Besides the wife, he is survived by five daughters, Alice Sanders of Maywood, Illinois; Fonda Jackson of Earlham, Iowa; Lucile Manis of Battleground, Indiana; Ruth Nelson of Clinton Corners, New York; and Vera Carter of Lawrence, Kansas; four sisters, Matilda Besore of St. Francisville, Illinois; Edna Micheli of Indianapolis; Della Warfield of Palo Alto, California; Lavinia Allee of Bloomingdale; and two brothers, Charles Hester of Bloomingdale; and Dr. Robert Hester of Scottsburg, Indiana; and fifteen grandchildren.

During the past forty years the Hesters have lived in West Branch, New York; Grassy Run, Ohio; Earlham, Iowa; Ridgefarm and Pilot Grove, Illinois; and West Newton, Thorntown, Fairfield, and Valley Mills, Indiana. This was the ninth year of their residence in Valley Mills. From 1913-1917 Simon Hester served as principal of Central Academy at Plainfield, Indiana. During his residence within the limits of Western Yearly Meeting, he served on the Public Morals Committee, the Advisory Committee for the Training of Ministers and for a year was chairman of the Executive Committee. On June 17, following a seven months' illness, he entered a new realm of life at the age of sixty-nine years.

Simon Hester was a man of deep loyalties. His sermons were characterized by a presentation of truth that often made the hearers uncomfortable; yet his plain-spokenness did not lessen their love and respect for him. His vision encompassed the world, if his love could not, and his messages always proceeded from the redemption of individuals to the redemption of society. Perfection, personal and world-wide, was his faith and hope for humanity.

Several times in the last four years, he faced the possibility of death but he was always preparing for life and service rather than death. Valley Mills peo-

ple are humbly and deeply grateful for the fact that he desired to spend his last days among them. It will be a source of lasting encouragement and inspiration to remember this. As pastor, teacher, neighbor, and friend, as well as in his family circle, he was dearly loved by all.

OF INTEREST TO FRIENDS

The work being done by Civilian Public Service men in mental hospitals is described in the *Anniversary Review*, published by members of CPS Unit Number 93, Harrisburg State Hospital, Harrisburg, Pa. The emphasis of this large sixty-four-page booklet centers around the care of mental patients. Many interesting photographs vividly illustrate various aspects of mental hospital work. Writers include not only CPS men, but also the hospital superintendent, a psychiatrist, a medical doctor, a registered nurse, and other specially qualified individuals. It is professional and accurate, with the Christian point of view predominating throughout. All who have an interest in the activities of CPS men in mental hospitals will find this booklet very interesting and informative. Order your copy and send your remittance to Gerhard M. Peters, CPS Unit Number 93, Harrisburg State Hospital, Harrisburg, Pa. The price is $1.00 per copy, or 85c each in lots of ten or more.

A NEED

The American Friends Service Committee is having a demand for the pamphlet entitled, *The Experience of the American Friends Service Committee in Civilian Public Service.* It does not seem wise to reprint and if there are Friends who are through with it and are willing to return it to the Service Committee, it would help them to meet this need.

BIRTHS

DILLON—To Carl and Armilda Dillon on June 21, at Wichita, Kansas, a daughter, Anita Eloyse.

PERISHO—To Clarence R. and Margaret White Perisho, a daughter, Ethel Ruth, on May 31, at McCook, Nebraska.

STEWART—To Bruce and May Louise Michener Stewart a son, Jay Arden, on June 20, at Wichita, Kansas.

MARRIAGES

CARPENTER-HUITT—LaVeda Huitt of Wichita, Kansas, to Floyd Carpenter of Cherokee, Oklahoma, at University Friends Meeting, Wichita, with Robert Cope and Lela Gordon officiating.

HADLEY-BROWN — Marjorie Brown, daughter of Sydney and Carol Brown of Indianapolis, and Marcus Hadley, son of Milton H. and Freda Hadley of High Point, North Carolina, on June 1, at the home of the bride with Milton H. Hadley officiating.

HADLEY-BAILEY — Bernadine Bailey, daughter of Gentry and Edna Bailey of Wichita, Kansas, to J. Merlin Hadley son of J. Paul and Fleda Hadley of Argonia, Kansas, at the West Side Baptist church, Wichita, Kansas, June 23, with J. Paul Hadley officiating.

DEATHS

COPELAND—John J. Copeland, son of David F. and Lydia Jane Morgan-Copeland, a birth-right member of Bridgeport, Indiana, meeting, at Paoli, Indiana, June 23, 1945, aged seventy-six years. He was converted in boyhood and through his years as student, teacher and business man maintained an exemplary Christian life. Since 1903 he belonged to Paoli Meeting which he served faithfully in a number of offices. His wife, Minnie Stout-Copeland, preceded him in death in 1943. He left a foster-daughter, Edna C. Teaford, and one brother, Albert L. Copeland, who preached the sermon in the services held June 26 in charge of his pastor, Samuel Riggle.

GATCHELL — Syretha J. Gatchell on June 7, at Brunswick, Maine, at the age of seventy-four years. She was a devoted member of the South Durham Meeting, the missionary society and the WCTU. She is survived by her husband, John Gatchell; two sons, Gorham of Brunswick and John C., pastor of the Friends Meeting at East Parsonsfield, Maine; and one daughter, Lelia S. Marstaller also of Brunswick; four grandchildren, and two great grandchildren. Services were conducted by Harvey Jones, pastor of the Meeting.

GRABER—Ruth Livezey Graber on June 18, at Barnesville, Ohio, aged 23 years. She was a member of Stillwater Monthly Meeting of Ohio Conservative Yearly Meeting, the daughter of Albert and Rachel Kirk Livezey, who have been very active in peace work. She is survived by her husband, Erwen who is a CPS assignee, four sisters and one brother. Services were held at Stillwater Meetinghouse.

LEVERING—Ralph Griffith Levering, at Glen Orchard, Ararat, Virginia, on May 28, aged seventy-four years. He was an active member of Mt. Airy, N. C., Friends Meeting but, living on the Blue Ridge mountain, he had been associated with Moravians in Church and Sabbath School work nearby for thirty-seven years. He is survived by his widow, Clara Osborn Levering; two sons, Griffith G. Levering of Lansdowne, Pa.; Samuel R. Levering, Ararat, Virginia; one daughter, June Levering, at home; two sisters, Jane E. Levering, West Chester, Pa., and F. Esther Benedict, Greenleaf, Idaho, and six grandchildren. Services were conducted by Reuben Payne, pastor of Mt. Airy Friends Meeting, assisted by Moravian ministers.

SPAUGH—Florence Rayle Spaugh on June 12 at the home of her son, Russell Rayle near Westfield, Indiana. Beside the son, she is survived by a half brother, five grandchildren, and six grandchildren. Services were held at the Westfield Friends Meeting, of which she was a devoted member; burial was in Westfield Summit Lawn Cemetery. Ralph Lawrence was in charge.

TRIVETTE — Francis Marion Trivette on May 29 at his home in Winston-Salem, North Carolina, aged eighty-eight years. In early life he became a convinced Friend, uniting with Hunting Creek Meeting. He was an Elder, Overseer, and Clerk of the Meeting and superintendent of the Sunday School. Later he became a helpful member of the Winston-Salem Meeting when it was in its infancy. He was married to Amanda Holcomb and is survived by his wife and five children: Laura Dickerson, Alice Lawson, Thomas G. and Marion Trivette, all of Winston-Salem, John C. Trivette, a Friends minister at Dudley, North Carolina; twenty-one grandchildren; thirty-two great grandchildren; and one great-great grandchild. Howard B. Yow conducted the services at Hunting Creek Meetinghouse, assisted by G. Whitford Edgerton.

IVERSON — Ruth A. Iverson at Marshalltown, Iowa, on June 15, at the age of fifty-two years. Her husband preceded her in death. She is survived by a daughter, Eleanor Ruth Iverson, five sisters, and five brothers. She was the daughter of Clark and Minnie Andrews Wheat. Services were conducted by her pastor, Orval H. Cox, of Marshalltown Friends Meeting.

VARNEY — Mary DeVol Varney at Glens Falls, New York, on May 23, at the age of sixty-nine years. She was a member of Glens Falls, Meeting. Surviving are a son, Addison M. Varney, and a daughter, Mrs. Donald D. Hathaway. Cecil E. Pearson, pastor of Glens Falls Friends Meeting, conducted the services.

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Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Miss Leota Mattern, 428½ S. Vine St., Plainfield, Indiana, Chairman of Hospitality Committee. Phone 3276.

WANTED

Companion-helper, preferably a friend, in a family of two. Ability to drive a car, and some experience or knowledge of home nursing would be an asset, but, not essential. Address Mrs. A. S. Underhill, Strawberry Hill Farm, Poughkeepsie, N. Y.

AVAILABLE FOR SERVICE

James Wild will conclude his ministry in the Amesbury, Massachusetts, Friends Meeting at the end of August. He would be pleased to communicate with a Meeting that has an opening for such service as he could give. He may be addressed at 230 Main Street, Amesbury, Massachusetts.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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For further information write to

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4145 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

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Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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